The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

CHAUTAUQUA (U. S. A.) No. V.

BY C. P. HARD.

The Chautauqua Foreign Missionary Institute began on the morning of July 31st and continued until the afternoon of August 5th. Secretaries of the great Missionary societies of several denominations, missionaries in the home land for recuperation, or as delegates to ecclesiastical bodies, and hundreds of ladies and gentlemen deeply interested in that movement which is so general for the conversion of the world, attended these meetings. They were two-fold; lectures on missionary lands, and conferences on important themes.

In the opening exercises, Dr. Vincent concluded a review of the previons annual meetings of the organization, and the designs of the same, by saying "It is the hope of the Chautauqua Administration, that by bringing together representatives of the foreign and the home mission field, we may create, as the constitution says, an intelligent and enthusiastic interest in the work of missions, especially in foreign lands. We shall this morning hear from the Rev. Dr. Burlingham of New York, a representation of the Baptist Board of Missions, concerning the work on the continent of Europe. We shall hear from the Rev. Mr. Burford, rector of St. Luke's Protestant Episcopal Church in Jamestown, a cordial friend of our Chautauqua movement; we shall hear from him such words as he may see fit to say concerning the kingdom of our Lord Jesus Christ, and its promotion among men.

We shall also hear this morning from our friend from over the seas," (attention, Hindoos!) "Ram Chunder Bose. I am not sure I pronounce his name accurately, nor does it matter much after you have heard him. He comes before us as a representative from the land in which the Christian Church has been laboring long in connection with foreign missions. And if there is any American who has doubts in his mind concerning the taste or propriety or profitableness of sending men to India to preach the gospel, I refer him to our friend from over the water, who can say what he pleases on that subject, having had some experiences on the ground, and having made his own observations, and having somewhat by way of first fruits in his life."

Ram Chunder Bose, among other things, remarked. "The brightness and sweetness of your homes has made a deep impression on my mind. But my friends, the thing that has made the deepest impression on my mind and is the source of the greatest encouragement, is the missionary spirit that I have seen among you. Wherever I go I see a large measure of earnest missionary spirit, and a commendable desire in your ministers to inspire a missionary spirit in their people. Sometimes your ministers have traveled ten or twelve miles to meet me,—no profit to themselves, but I was a trouble to them and they cheerfully and joyfully bore with this trouble. This spirit, my friends, is a source of very great encouragement to me, and when I get back to India and tell my people of this spirit, they will feel encouraged. And now, before I sit down I consider it my duty to remind you of what is to you a solemn duty. You are not, as I said, originally bound to send the gospel to India "(as was England)," but you have sent it and five thousand Methodists and several thousand Presbyterians and Baptists have been separated from the masses of the heathenism of India, and if you leave them they will be demoralised, and more thoroughly demoralized than they would have been in the arms of heathenism, from which your generosity has separated them. Your duty is to improve these communities. You have assumed solemn duties and responsibilities, and it is your bounden duty now, and you cannot recede, you have gone too far to be able to recede with grace or any thing like faithfulness. We need schools for the improvement of our people and various appliances. In doing these things for us, you will have to make great sacrifices, and you will have to open your purse strings, and you will have to regard the work with a great deal of anxiety. You will have to pray and watch. You will have to make, I repeat, great sacrifices; but in making them let me assure you you will not be losers. You know the law of Christian progress, in proportion as you raise others you raise yourselves. In proportion as you raise the down-trodden races, you raise yourselves. Keep down down-trodden races and you keep yourselves down. Help up those races, and you raise yourselves. So ultimately you will not be losers but will be gainers. So let me thank you once more for what you have done for us."

I might as well state at this point in my letters, the impression made at Chautauqua by Ram Chunder Bose. Many came to me amazed, and said, "How can he command English so perfectly and fluently?" All were dazzled by his brilliant lecture on Hindoo philosophy, and were surprised at his familiarity with European schools of thought. His many brief addresses, as well appointed lectures, were happily adapted to time and place. His courtesy was perfect. He showed himself a ready platform orator as well as pleasant conversationalist. The Lord helped him to be meek and humble, and to recognize the fact that he was such a lion among the Americans because he is a Hindoo. He represented his country with an honorable patriotism. America would be glad to give public reception and private courtesy to many of the thinkers of India whether Christian or Non-christian. It would be as well to record here what Ram Chunder Bose said, at the beginning of an address August 5th; "The last speaker represented Babu Keshab Chandra Sen," (quoting his statement as to Christ's claims on India), "as a great philosopher and a scientist and a great man. He is not known as a great man in our country. He is certainly known in America and other places as a very great man, and it has been said to-night that he has a following of nearly one million of souls. I came across one of his missionaries, and put this question to him, 'Sir, how many bona-fide Brahmos, are there in India? He said, There are not three hundred bona-fide Brahmos in all India.'—So you see the one million dwindles down to three hundred, and I think in a couple of years it will dwindle down to three." Walworth, N. Y.

NOTES FROM AMERICA.

(Letter from Rev. Dr. Thoburn).

I have been greatly favored in being permitted to remain in America through the beautiful and healthful autumn months. The weather has been exceptionally fine this year, and the landscape has put on its best attire. The forests are robed in crimson and gold, the orchards bend beneath their burdens of fruit, and the fields seem almost to smile in the soft, mellow light of these cloudless autumn days. This has been a year of wonderful plenty in America. I often tell the people in Ohio that an Indian province could live on what they waste. Apples of the best quality can be bought for a rupee a barrel, peaches for six annas a bushel, and excellent grapes for an anna a seer. An experienced farmer told me the other day that the wheat crop is the best ever grown in the state, the average yield in his county being forty bushels to the acre. Maize is produced in quantities which can be expressed in figures, but which fail to give the reader any idea of the vast amount. The whole country rejoices in prosperity. I travel constantly, but never see a beggar or a loafer. No one need be idle who is willing to work, and those who are dissatisfied with their wages are usually better paid than others who do not complain. Just at present there is a strike among the miners in our locality, who are not satisfied with four rupees a day, and refuse to let other men work in their stead.

Strangely enough,—and yet it is not so very strange after all,—the benevolence of the people does not expand in proportion to this increase of material prosperity. The two political parties vie with one another in claiming that it is wholly the result of their respective policies, and but few of the great ones of this world pause to render thanks to the Giver of all blessings. The Churches give but little more to their great benevolences than in the days of adversity. I sometimes feel serious misgivings for the future of this favored country. Very few men can bear prosperity, and the same remark is true of nations. I fear there is more suffering in store for the American people They are fully persuaded that they can never be visited by a famine, never desolated by a plague,

and that they will never again be involved in a great war. Perhaps not, but God's laws never change, and it is one of His laws that the nation which forgets Him shall have its recollection quickened by the hand of adversity.

I see, or think I see, one avenue of hope to this people, and that is in the prepared people whom God has set apart for himself. While the multitude has grown heavy in heart—"waxed gross"—I find a larger number of consecrated people in the land than in former years. They do not make a very mighty host in point of numbers, but they are sufficiently numerous to lead a greater religious movement than this country has ever seen. In many places I find an expectant feeling buoying up the hearts of the most advanced Christians. They begin to perceive that consecration is not a religious frame of mind, or a point in ordinary experience, but that it points to some definite end in every case. "The Lord hath set apart the godly for himself." A prepared people will in due time find a specific work to do. In the face of many unfavorable omens, I venture to cherish a strong hope for Christianity in America I look for the greatest revival movement here which our world has yet seen, and I anticipate its beginning at an early day.

In the midst of the mad conflict now raging in the political world Christian work still moves onward. I have been kept incessantly busy throughout the season, but have been able to recruit my strength a good deal notwithstanding the pressure of work. I shall return to India much stronger than when I left eight months ago. I preach from six to ten times a week, and seldom feel fatigue. Indeed I grow stronger with the exercise, and can do more work now than ever before in my life. I have recently commenced street preaching, for the first time in America, and have been more than encouraged by the little experience I have had. The first time I tried it four men came forward and knelt on the pavement as seekers of salvation. At another meeting in response to an appeal from a young lady nine men came forward as seekers. The world is a great deal more accessible to the preaching of the gospel than the devil would have us believe.

WEEKLY REVIEW.

—Some hymn writers of the Church of Rome have written very sweetly and admirably about the will of God and their supreme devotion to it, and many of these hymns have found their way into Protestant collections and are used by Protestants as expressing their own best sentiments on the subject. But before we can accept to this apparent homage to the will of God as genuine, it is necessary to enquire how these writers are accustomed to ascertain the will of God. Our Lord offered up in behalf of his disciples the prayer, 'Sanctify them through thy truth, thy word is truth.' Again he said, 'Now are ye clean through the word which I have spoken to you.' The inspired word of God, we are told, is that which makes the man of God to be perfect, thoroughly furnished for every good work. In the Scriptures, instead of apostrophes to the will of God, we have our attention specially directed to the word of God. The 119th Psalm from beginning to end is a eulogium of the word of God. See again the 19th Psalm and a multitude of other passages. There were in the days of our Lord many who claimed to be great sticklers for the will of God, and even disdained Christ for neglecting much which they thought essential; but our Lord told them plainly that they made the word of God of none effect through their traditions. What are we to think of the sincerity of those who clothe in beautiful verse their devotion to the will of God, and then kneel down and petition the Virgin Mary, a creature, to intercede with the Lord Jesus in their behalf; or who address a lot of so-called saints; or perform masses to get the souls of departed friends out of purgatory; or who look upon every order given by their spiritual superior as the will of God, whatever it may be; or who know of absolution for sin only in connection with confession made to a priest; or who look upon the Pope and the Councils in which he presides as the lawgivers of the Church, with absolute authority to determine what men shall believe and what men shall do. Christ claims to be the head of every man, and to be the teacher of every man. Learn of me, he says; and to show the perpetuity of his word, he says, My word shall judge them in the last day. Heaven and earth shall pass away, but my word shall not pass away. This word is able to make the believer wise unto salvation. But when a man says that the apochryphal books are just as much inspired as the rest, and relies on tradition equally with Scripture for the knowledge of his duty, and accepts the instructions of a person called his superior as the will of God, and allows the Pope to determine for him what he shall believe and how he shall understand Scripture, and to notify who are the people of God and who are not, and to forbid him to regard as brethren those who are not of the Church of Rome, it appears to us that there is an awful amount of self-delusion in the assumed devotion of such a one to the will of God.

—At the recent Church Congress held at Leicester, the Archbishop of York thus referred to a characteristic form of modern unbelief:

Twenty minutes might serve to expound all that we know of Thales or Anaxagoras, but the time is too short for the whole system of positive philosophy. It may serve for an effort to seize the great principle which, under that name, is adopted as a guide by many scientific men at the present time, and to test its sufficiency. To plunge at once into midstream, the favourite view of the functions of science at present is as follows: The man of science sees that the facts around him are of two kinds—those which he can hope to know, and those which he can never know. Those which he can know are the impressions which his senses give him, and the general groups into which these form themselves under careful observation; and those which he cannot pretend to know are those about which the observation by the senses gives no help, as the future of the soul, the First Cause, the destiny of man, his primary origin, the nature of infinite space. Warned by long experience, the man of science, refusing to waste his time on impossible knowledge and to scatter his powers in mere guesses, will apply his time to the study of the visible only; in other words, will apply to nothing but the material word and its phenomena. He does not deny that there are higher things; he only says they cannot be studied under scientific conditions. The admission that there are facts which we must perforce abstain from knowing is startling, especially with another admission that must be made, that the bounds of the unknowable are drawn on this side of the subjects which have occupied the minds of men most deeply from the world's beginning down to the foundation of the Positive Philosophy in the first half of the nineteenth century.

That is knowledge which our senses inform us of, and that in unknowable which they do not help us to understand. But the question of questions is what sort of a mind accompanies the work of the senses, and receives their report. The South African who had never seen writing and was so amazed when a few written words committed to him secured what was wanted by him who had sent him, saw but a few unmeaning scratches in the words, while the person to whom they were addressed found in them the expression of the sender's wish. This may illustrate our position that the senses report very differently to a mind fitted—and to a mind not fitted—to receive the deeper meaning of the impressions made. We are told on the very highest testimony that creation declares the being, eternal power and Godhead of God. "The heavens declare the glory of God and the firmament showeth his handiwork." But positive science says, "I find nothing of the kind." The presumption is that your mind is not a sound mind; it is vitiated by some element that hinders it from doing justice to the reports of the senses. 'The whole earth is full of the goodness of God,' and if human science does not perceive it, it is because human science participates in the degradation of a mind that has fallen from its true estate. Given a mind free from selfishness, free from pride, loyal to its Maker, sympathetic with the good and abhorring evil, such a one will walk as seeing Him who is invisible and will find abundant evidence that there is a personal God, wise and good and mighty. But men are not thus; even scientific men are characterized by pride and self-preference and a disinclination for all obligations except such as fall in with their inclinations. It often happens that those who are not scientific at all, have more of that disposition which adopts one to receive the testimony of nature to Nature's God; they hear the invitation of God and draw nigh and find a blessed reality where the man of science finds only the unknowable. And it is because of the degradation wrought in men's faculties by sin, that God has been pleased to give man a revelation, and speak to sinners by the voice of the Meek and lowly Saviour Christ.

—A friend at an up-country station has sent us a copy of a hand-bill which some zealous persons are distributing there, entitled "Christ Church Tracts: Methodist Bishops." The writer is very much afraid that people will think that there is any resemblance between Methodist Bishops and Anglican Bishops. The differences are obvious, but are not very clearly brought out in the tract. Methodist Bishops are not ordained, as such. There is ordination of deacons and also of elders, but bishops are simply elders who are elected to the office of Bishop or overseer by the General Conference, and are consecrated i. e. set apart to the office. They make no pretension to be in the apostolic succession but are content if they can in any good measure follow Christ as the Apostles did. They are not connected with Government and do not desire to be. They do not live in palaces and do not enjoy the income of a prince,

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The word Bishop in the New Testament means elder, and is used interchangeably with that word; and the name is quite as scriptural when used to designate elders who occupy the position of Superintendents in the M. E. Church, as when applied to Bishops in the Anglican Establishment. There have been many excellent men in both these classes, and perhaps chief credit is due to English Bishops of this stamp because there is so much in their position that is unfavourable to the cultivation of Gospel meekness. The tract closes with these words: "When in May 1876 the Superintendent of the Methodist body asked officially that their ministers might be recognized as having received episcopal ordination the requestwas refused."

The only foundation for this statement that we are aware of, is that somebody, we do not remember who, applied to Government to know if a provision in the marriage bill regarding Episcopal ministers applied to ministers of the Meth. Episc. Church or not. The law said one thing but Government thought it meant another. Another kind of test will be applied when the great Head of the Church appears and the qualifications then demanded will be such as are made prominent in the New Testament.

—A CONTEMPORARY informs us that Dr. Hermann Jacobi, the well-known Sanscritist, is to succeed Dr. Buhler as Professor of Sanscrit in the Bombay Educational Department. It seems strange to us that no Native of India should be found competent for such a Professorship.

—*We learn from a contemporary that* Deputy Surgeon-General Moore has written a brochure on the Opium question, which seems to be of the nature of a defense of the use of Opium. He is pleased to admit that opium is injurious when taken in excess, but not more injurious than alcohol under the same circumstances, and not injurious at all when taken in moderation. It does not take a very wise man to inform us that opium is injurious when taken in excess; we were under the impression that this was true of every thing. The question as to what is moderation and what is excess is one that the individual consumer determines for himself, generally under the stimulus of the drug. Dr. Moore does "not advocate the drug being *indiscriminately* given to children." We are glad of this but we should be still more thankful for a deliverance that would tend to check the habit so prevalent in this country of giving the drug to children to keep them quiet. It does not appear that Dr. Moore has had opportunity of studying the effects of opium-smoking in China, but he quotes a number of authorities. The *Times of India* speaks of Exeter Hall phinlanthropists 'who have never had the opportunity of seeing an opium smoker in their lives.' The testimony that has told most powerfully on the platform of Exter Hall has been that of men who, with the disqualification of being philanthropists, had such important qualifications as they derived from a life spent in China in battling with the craving for Opium and seeking to save some out of the immense multitude to whom the passion has become almost a hell upon earth.

—WE have received a book entitled "Life of Dewan Ramcomul Sen by Peary Chand Mittra," Calcutta. It is more than a generation since the subject of this memoir died, and it is owing perhaps to the fame attained by his grandson Babu Chunder Sen that it has been thought worth while to write his life. We have however read the pamphlet with much interest. In 1804 Ram Comul Sen was a compositor on eight rupees a month. Dr. Horace H. Wilson became acquainted with him at that time and continued to be his friend through life, and a good part of this little book consists of letters written by Dr. Wilson. Ram Comul seems to have had a great deal of energy, perseverance and fondness for study, and seems to have been exemplary and reliable in the discharge of the various duties that he was called to perform in the course of his life. He became the dewan of the Mint, and afterwards of the Bank of Bengal, and died worth about ten lakhs. He was an orthodox if not a bigoted Hindu, took considerable part in the establishment of the Hindu College, was the author of an English-Bengali Dictionary held in high regard. We fail to find any evidence that Dr. Wilson sought to make his friend acquainted with the truths of Christianity; this might perhaps have brought a coolness over their friendship; but it seems to us that true friendship requires that instead of seeking to confirm our friends in the idea that it is all right with them when it is not, it rather requires of us to make them acquainted with that knowledge which we believe to be most necessary and salutary in the long run. Was Dr. Wilson so much of an Orientalist that he could not see any thing better for the Hindus than Hinduism? It is certain that he would have considered it a great misfortune to be himself under the dominion of orthodox Hindu ideas. Yet in one of his letters from England written in 1833, he says:

"You are much happier in Calcutta and much more rationally and soberly occupied than the good people of London, though they think themselves the wisest and best in the world. I prefer by far the good sense of my old friends in the East,—particularly my native friends."

The knowledge of the language spoken by these Western Barbarians appears to have been one of the great means of helping Ram Comul to rise in the world. Mr. Sen appears to have had sense enough to perceive that there were some things in Hinduism that might be bettered. He lifted up his voice against the Ghat murders which ordinary Hindu piety dictated. As a means of guarding to some extent against these, he proposed a Hospital in the Native town to receive houseless and friendless and sick Natives. This book is published by I. C. Bose & Co. Calcutta, at one rupee.

—THE Rev. Dr. J. Murray Mitchell was present at the recent Presbyterian Council, Philadelphia, and took an active part in the proceedings. He read a report on foreign Mission work. Dr. and Mrs. Mitchell are making the tour of the world on their way to India, and may, we believe, be expected here at the beginning of the hot weather.

—WE have received several numbers of *El Abogado Cristiano, Ilustrado,* (The Christian Advocate, Illustrated,) published at the city of Mexico. It is written in very good Spanish, and is very handsomely got up, in fact it takes the shine out of most of our Indian papers. We find in each number a translation of one of Mr. Moody's discourses, and much good matter besides.

—How the ordinary English mind is affected by the favourite mode of representing English names in English is illustrated by a paragraph in *Punch* containing a long string of jokes about the Kurds of Persia, the word being supposed to correspond in sound to our English word *curds.*

—WE have received a Marathi tract of 12 pp. on the "Evils of Bribery" addressed to Government servants, by Moonshi Sheik Hooseyn. To take a bribe and to steal are the same thing, says this writer, and he presents many arguments to dissuade people from making light of this sin. Much of the prevalence of this sin in this country, is owing to the belief in which the people have been for ages, that judges are more or less corrupt, and even a man who has the right on his side takes for granted that his adversary is bribing those who are to decide the matter, and that he must do the same if he would expect justice. When the people are disabused of this impression it will go far to diminish the practice.

—A FRIEND writes to us as follows:

We had the pleasure of being present at the dedication of the Khundwa M. E. Church on the 29th ult. The Rev. Dennis Osborne of Allahabad preached a most apprepriate sermon from Rev. XXII. 9, 'Worship God.' The little Church, (18 by 30 ft.) was nearly filled with about 60 persons. Bro. H. gave nearly Rs. 1,000 for the erection of this building in which weekly and Sabbath services are now held. It is out of debt.

—FRIENDS sometimes send us selections for our columns which we do not use, not because we do not think the matter good, but because we think many of our readers are likely to see it elsewhere, or to have seen it.

—THE editor of the *India Meth. Watchman,* in an earnest article addressed to Anglo Saxons in India whose heart's desire is for the conversion of the heathen, proposes that such should unite in observing Dec. 5th as a day of fasting and prayer, and should write to him expressing their purpose to do so.

—SEVERAL reports are on our table which we hope to notice soon.

—A WRITER in the *Rock* draws attention to the growth of Protestantism among Roman Catholics, specifying the case of Father Curci, who is about bringing out a new translation of the New Testament in Italian, in the prefatory notes to which he says that "the present lack of spiritual life among Roman Catholics is owing to the fact that the Church of Rome no longer preaches Christ crucified." Instead of this, "the clergy are constantly inventing some new object and form of worship, selecting generally as the subject of discourse some miracle of some new saint or new Madonna." The following note-worthy words are quoted from this preface:

"I love to think," says Father Curci, "that the reading of the Bible, and especially of the Gospels, by simple people who, knowing nothing of the distinction between Catholics, heretics, and schismatics, trustfully seek the truth, may, by Divine grace, engender in their minds a true faith in Christ, in virtue of which they being united, if not to the body certainly to the spirit of the Church, are in a better position to obtain eternal life than many who are Catholics only by baptism, and who have never even out of curiosity troubled themselves to inquire who, after all, this Jesus Christ is in whom they say and perhaps think they believe."

—WE regret to learn that the Rev. F. H. Baring, late C. M. S. Missionary at Amritsar, now in England, finds the duty laid upon him of remaining at home. Like the

late Mr. Gordon, Mr. Baring declined to receive any salary from the Society, paying his own expenses.

The Bombay Guardian.

SATURDAY, NOVEMBER 13, 1880.

THOUGHTS ON REVELATION. XIII.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 42 months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven." XIII. 5, 6.

We learn here something of the nature of the Government which came in the place of the ancient Emperors of Rome. The power exercised by the person, or line of persons, here designated is not that which relies upon armies or fleets or other forms of material power. It makes abundant use of these indirectly and secondarily; but primarily it is built upon certain extraordinary pretensions put forth by the party concerned. He claims to be something more than human; and his success is according to the extent to which men are betrayed into the recognition of his extraordinary claims. "And there was given to him a mouth." An opportunity was afforded by the corruption of true religion, the ignorance in which men generally were of the true teachings of the Bible, the irruptions of Barbarians, and the spread of superstition, for him to set up extraordinary claims. 'A mouth speaking great things of a blasphemous character.' Now the Scriptures give us definite information as to what is blasphemy. The Pharisees, not recognising the fulness of the Godhead that dwelt in Christ, accused him of blasphemy because he said to a man 'Thy sins be forgiven thee.' For any one that is not divine to claim the power of forgiving sins committed against God, is blasphemy. Idolatry performed by those who profess to be the people of God is said to be blasphemy; Is. lxv. 7: "Your fathers have burned incense upon the mountains and blasphemed me upon the hills." It is blasphemy when those who are not the people of God claim to be his: Rev. 11. 9: "I know the blasphemy of them who say they are Jews and are not, but are the synagogue of Satan." These persons did not profess to be the synagogue of Satan; they professed to be God's own people, to have his blessing in their meetings; but God was not in their meetings. It is blasphemy when men claim to possess prerogatives which God asserts to be peculiarly his own. It is blasphemy when men take the salvation of sinners into their own hands, when they change the conditions of salvation laid down in God's word; when they set aside the one Mediator between God and man, in favour of those to whom they themselves have given a place in heaven. It is blasphemy of a fearful character when a man claims to be the Vicar of Christ clothed with Christ's own authority, and demands of all men recognition as the Arbiter of their everlasting destinies. He that creates objects of worship sets himself above God; for God claims to be the only object of worship. He that undertakes to dispense men from the obligation to obey this or that command of God, virtually claims to be greater than God. It is only the supreme government that can set aside the decisions of a subordinate governor. A man makes himself equal with God when he makes laws for the Church of God and places them on the same level of authority with the commandments of God.

We are told elsewhere that this system is characterized by great deceitfulness, and the inference is that they who belong to it do not believe that they are blaspheming God in what they do and say; they believe that they are the true worshippers of God, and that the will of God is expressed in their system rather than in the mere Bible, of which they are willingly ignorant, being made to believe that it is not for their advantage to be occupied with it. Men who openly and wittingly blaspheme, there have always been; men who scout at the authority of God and repudiate all the sanctities of religion. In the nature of things there cannot be a system made up of such, for there would be nothing to bind them together; a system that claims to be for all mankind, and undertakes to meet their religious wants, is of a very different character. As it is the corruption of Christianity, it must necessarily be an imitation of Christianity, what is least palatable in the teachings of the Bible being replaced by something better suited to the natural heart of man. As for the idea that the Beast, the Man of Sin, Antichrist, or by whatever name this system is designated, is to be a solitary person, yet to appear, putting down all other religions except the open and avowed worship of himself, this, instead of being the masterpiece of depraved man, would imply a return on the part of all mankind to the utmost imbecility of savage life. In almost all phases of civilization men have been too wise to be taken in by any thing so bald and so stupid as this. What is demanded by the language of prophecy is a government characterized by great power of deceiving those who claim to be exceptionally wise. The Roman Emperors were all worshipped, and King Darius made a decree that no man should offer any prayer except to himself for a certain period. One great object of God in the Government of this world is to let the sin of man so manifest itself that at the last man shall be overwhelmed with the conviction of his own utter depravity. Now it is in the presence of light, aye of fulness of light, that human depravity finds its highest exhibition, and it is in the consciousness that this light has been with them and been resisted by them, that men find their deepest convictions of guilt. Further, the depravity of mankind is manifested not by some particular outburst of folly and impiety but by clinging generation after generation to a Gospel so altered that its essential features are neutralized and disguised, at the same time that the condemning light is present; by clinging to it with a persistency and an intensity seldom displayed towards the truth of God by those who are the people of God. The word antichrist does not necessarily mean the opponent of Christ; all men are this naturally; but it may mean one who is in the place of Christ. The preposition *anti* means instead of as well as against and has this meaning in many combinations. One that claims to be the Vicar of Christ, with power to rule the church in Christ's name, is antichrist.

INTERNATIONAL BIBLE STUDY.

November 21st, 1880. *Genesis* XV. 1-18.

"Fear not, Abram." Hardly any thing militates against faith more than fear. The fearful are mentioned first in the list of those who come short of eternal life in Rev. xxi. Fear of man stands at the gateway of the path in which God calls us to walk. Rightly interpreted, fear means 'trust not in God.' Faith says, who is like unto God? fear says, Who is like unto man? Abram had given good evidence of the courage of faith; still, even he had failed in some instances, and he needed to be warned against this rock in the way. The *immediate* speaks with the voice of a lion; the *far-off* sounds faintly in the ear. No admonition is of more frequent occurrence in the word of God than this; fear not. Even Paul asked the Ephesian Christians to pray for him that he might open his mouth boldly in preaching the Gospel. We are to work out our salvation with fear and trembling, until we come to sit down with Christ upon the throne. "I am thy shield and thy exceeding great reward." Paul says: Put on the whole armour of God; and again: Put ye on the Lord Jesus Christ. God is himself the shield of the believer; the Lord God is a sun and a shield. Looking to Jesus we are enabled to quench the fiery darts of the adversary, telling us of lions that are in the path before us. But who is he that will harm you if ye be followers of that which is good? Harm must make its way through Christ before it can reach the believer. 'And thy exceeding great reward.' I myself. Think not much of your flocks, your gold and silver; learn the blessed art of finding your all in me. Believe that even if stripped of all earth's good, you have in me vastly more than all that the world could give. This is true faith; to be satisfied with the favour of God. Faith is precious because it reveals the preciousness of Christ.

"Lord God, what wilt thou give me?" This rather grates on the ear. Has not God just given thee himself, Abram? And dost thou ask, What will thou give me? Still we need not blame Abram. It is not worldly good he is seeking. God has given him the desire for paternity and has also given him promise of offspring. He wishes to know in what sense he is to take this promise. Is he really to have a son? or must he adopt as his heir his steward Eliezor? God tells him distinctly that he shall have seed of his own body. "And he believed in the Lord and he counted it to him for righteousness." The word of the Lord constituted the only evidence and the only probability that such an event would be; but it sufficed. This is genuine faith, an assurance springing out of the simple fact that God has promised. The word of God thus received by the heart conveys to the heart the righteousness of God. The word is nigh thee, even the word of faith which we preach, that if thou wilt confess with thy mouth the Lord Jesus and believe in thy heart that God hath raised him from the dead, thou shalt be saved. Christ is made of God unto us righteousness. It is righteousness when we cease to put any confidence in any thing we have done or can do, and look to the naked promise of God in Christ. United to Christ by faith, Christ's righteousness becomes ours.

"Whereby shall I know that I shall inherit it?" God is not one that breaks the

bruised reed or quenches the smoking flax. If Abram had called to mind all that God had done for him since he came out of Ur of the Chaldees he would not have asked for some sign that he would inherit the land. God's simple word would have sufficed. But God condescends to the poverty of his spiritual life. When we remember how slowly and haltingly our own faith has been built up, though we have a thousand arguments for faith where Abram had one, we shall see that it does not become us to reflect on Abram's hesitancy. Nothing is so little natural to men as to trust in God. They will readily trust in the word of a man they nover saw before; but mountains have to be thrown down that they may trust in the word of Him who said, let there be light and there was light.

A deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him. Abram had doubtless striven against the disposition to sleep, that he might guard the sacrifice, against the birds; but God himself undertook to do this and sent a supernatural sleep upon the Patriarch. In his sleep he seemed to be conscious of an awful darkness gathering round him. God spoke to him out of the darkness. God moves in a mysterious way his wonders to perform. "Thy seed shall be a stranger in a land that is not theirs; they shall afflict them 400 years." This puts something of a damper on the promise of Abram's seed. This is a sad outlook truly. Are 400 years such an insignificant period of time, that Abram could easily vault over it to the better things beyond? God means that his people shall show themselves his children by paticipating in his own patience. *The faith of Abram had signalized itself in various ways; it was now to get* this greater victory. Chronologists understand that the period of 400 years or 430 years (Gall. iii. 17.) dates from the time when the promise was made. We conceive this to be an error, and the reference to be to the time actually spent in Egypt by Jacob and his decendants. More than two centuries went by before Jacob went down to Egypt. The Apostle in Galatians is speaking in very general terms, and the force of his argument did not require that he should be more specific. He is quoting Ex. xii. 40,41, which expressly states that that was the preriod of Israel's abode in Egypt.

"The Lord made a covenant with Abram saying, Unto thy seed have I given this land." Man's part of this covenant related to the reception of that which was given, which could only be by faith, and that God so understood it appears from the entire history of the Jews. What is meant by the lamp and the furnace passing betwixt the portions of the sacrifice? The oven is for cooking, preparing for food; the lamp is to give light. Christ is our Passover slain for us. In him was life and the life is the light of men. The light of God's countenance would not be with-drawn from the Israelites in their captivity.

REMINISCENCES. XCI.

DIARY Sept. 17, 1845.

The question presented itself just now to me in prayer, if I had any right to ask God to facilitate me in doing my duty. I fear that there is one duty laid on me which I have not begun to fulfil, but instead, have been asking God to make it easier; and meanwhile have lived without compunction, as though it were more God's duty to lighten it than mine to do it. It is not our duty to do more than we can do, and if a duty is laid upon us it is implied that we can do it. For further encouragement we are told that Christ can strengthen us to do all things. We pray for this strength from God and continue passive. But strength cannot be manifested in a quiescent state. A man that sits still cannot determine if he is growing in strength or not. It is only in movement and endeavour that he can ascertain this. So we must begin to do before we can know if our prayer is answered or not. We should know it by faith. If we pray for strength that we may feel while doing nothing, we pray for an impossibility. Another thing. 'Hallowed be thy name.' I show a great deal of irreverence with respect to this awful name. I use it thoughtlessly and unnecessarily in prayer. I would like to introduce a better habit into my mind and never mention it save with reverence.

Sept. 24. I thank God for the instruction given last evening by the mouth of his servant Dr. Skinner. He spoke of selfishness as dictating the greater part of our prayers. The Lord's Prayer is manifestly designed to rebuke and uproot this habit. He proceeded to analyze this prayer and showed how inconsiderable a place the petitioner himself occupied in it. The chief portion is concerning the glory and kingdom of God and does not pertain to our individual needs; when it comes to these what a shrunken and reduced schedule we have. Our bread; forgiveness, and that coupled with a condition; regard to our weakness in the presence of temptation; deliverance from evil, but of good to be conferred, nothing. Thine is the kingdom, and power, and glory. Glorious prayer and evidently divine. Here man occupies that insignificant place which becomes him. When out labouring this summer, I had about as much as I could do to pray for those whom I was visiting; and during the whole time I had not a dark hour; before I went and since I have been home, quite otherwise. Continual self-examination involves me in continual darkness; I become more and more excited, more and more miserable, more and more useless. It is idle to pretend that I have grown any since I came home. There is evidence that I do not go to my duty with as much heartiness as I did. The life I lead in my chamber only tends to the expansion of self, so that I get to fill the whole universe. When the prodigal son returned, the fatted calf was killed, and there was a day of festivity; but the rejoicings were not kept up year after year. How unreasonable would it have been for the prodigal to insist that the same lively interest should continually be shown. He should be satisfied with the evidence received. The angels have doubtless rejoiced over me. But they want now to rejoice over other returning prodigals. And so should I; I must come down to matter of fact, and begin to work. It is urged that we need sanctification to serve God; Granted; but it is in serving God we obtain this. His service sanctifies. The great bane of my carnal life was introspection; let it not be that of my spiritual life.

It would have been an unspeakable misfortune if Homunculus had allowed himself to be influenced by the considerations mentioned, to desist from seeking that great spiritual blessing and emancipation that he believed to be his portion in Christ, on the strength of the testimony of the N. Testament. He was seeking it very blindly and circuitously, and often seemed to be getting further and further away from it. Every thing depended on his holding fast to the expectation of it, yet every thing in his own experience, and much that was said to him by others, seemed to urge him to abandon the pursuit of it.

27. How little careful are we to imitate our Lord in one particular, viz. in the improvement of opportunities. Look through his history and note how continually he was on the alert for occasions to preach the Gospel. Let us study this and learn what he considered opportunities. Do I not every day let occasions of doing good slip by, which he would have improved? There is nothing for it but spiritual-mindedness, an unwavering desire for doing good, otherwise opportunities will only be irksome to us and we will shut our eyes to them. But we must not wait for that confirmed disposition before doing our duty. I must undertake the doing of my whole duty even with so little heart for it as I have. Does not God intend that I should mortify my selfish propensities? And how are they to be mortified, if he take them supernaturally away? If he take them supernaturally away, he must keep them supernaturally away. The process of mortifying rids us forever. During the protracted struggle we get to hate them with a never dying hatred. Removed suddenly, by any extraordinary manifestations, we should be liable to their recurrence as soon as these extraordinary manifestations are gone. These painful processes are appointed by wisdom and love that we may get thoroughly acquainted with sins; it is only in combating with them and cutting them inch by inch away that we can get rightly acquainted with them.

They that follow on hard to attain any thing feel the necessity of concentrating their attention upon one specific line. They feel that they are wasting their time if they go now a little in one direction and now in another. Though other paths be good and desirable yet they fix upon the one that seems best, and adhere to that, turning neither to the right or left. Now what I want is the knowledge of our Lord Jesus Christ. There is no propriety in using any circuitous routes. Let me go right to the Gospel and pursue that unremittingly without any deviation until I have made the progress I need. Let me study every passage in his life, and keep my mind to it until I see, first the glory of God in it; second, its relation to myself. May the Lord help. I will read the Gospels of Mark and John. This day resolved, September 27, 1845 and my name subscribed.

Behold H. now on the right track, the path that at length opened out into the broad place of his desire.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE RED SPOT ON JUPITER.

To the Editor of the Bombay Guardian.

DEAR SIR,—With reference to the interesting extract from Father A. De Penaranda's remarks on the "reddish spot," which appeared in your issue of the 30th ultimo, I should be glad to hear if you have seen any statement by an astronomer as to its *actual dimensions*. The term "enormous," correctly enough applied to the size of the spot, conveys no definite idea to the general reader of its real magnitude. I have somewhat roughly estimated its dimensions, and have arrived at the astonishing result of about *One Hundred and Fifty Millions of Square Miles*—or about three times the size of the habitable portion of our earth. And this result I believe to be rather under than over estimated. I prefer the term *red* to "reddish," as more correctly describing the present color of the "spot;" which, as viewed in the pure atmosphere of Mussoorie, is exactly that of *red ochre*. There are numerous smaller spots visible on Jupiter just now, besides several additional belts. It is a fine time for watching the rotation of the planet, Saturn too is a splendid object just now. Venus and Mercury are also favorably situated for observation. "The Heavens declare the glory of God."

J. PARSONS.

Musscorie, 5th Nov. 1830.

NOTICES.

THE Rev. C. W. Park will (D.V.) deliver a Lecture to English-speaking natives in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday the 14th inst., at 8-30 P. M. *Subject*:—CREATION AND CHRIST. All are cordially invited.

THE Rev. Mr. Gordon, who is returning to his mission field in China, will (D. V.) preach and give some account of his work in that country, in the Ambrolie Church, Khetwady, on Sunday morning at 7 o'clock.

RECEIVED for the Grant Road Church: from W. B. Rs. 15; J. N. H. 12; I. F. R. 5; W. B. O. 6.

APPOINTMENTS for to-morrow: Grant Road M. E. Church: 8-30 A. M. O. Shreves; 6 P. M. W. B. Osborn.——Dean Lane, Fort: 11 A. M. G. Bowen; 6 P. M. D. O. Fox.——Mazagon: 11 A. M. D. O. Fox; 6 P. M. O. Shreves.

A PUBLIC meeting will be held (D. V.) at Grant Road Church next Thursday evening at 7-30 o'clock, to welcome the American Evangelistic party, consisting of Revs. J. S. Inskip, J. A. Wood and W. Macdonald and their wives. Christians of all denominations are cordially invited.

THE last Quarterly Conference (for 1880) of the Bombay Methodist Church will be held at Dean Lane Hall next Tuesday evening at 7-30 o'clock. D. O. Fox, P. E.

RECEIVED for Thakoor Mission, Egutpoora: through a friend Rs. 5; T. G. 8; S. C. 5. (Donations of a few Scriptural slides for a Magic Lantern are requested for the Thakoor Mission, Egutpoora. G. K. Gilder.)

Epitome of News.

SATURDAY, NOVEMBER 6.

—*Bombay Gazette*: The announcement of the deaths of three children of the son of the Amir of Bokhara at Peshawar has probably excited some curiosity as to what a prince of Bokhara can be doing in India. The explanation is that the prince quarrelled with his father at Bokhara on account of the Amir having submitted to the Russians, and, deserting his territories, sought refuge with the Amir Shere Ali Khan. He drew a pension of Rs. 2,000 a month at Kabul, until the deportation of his friend, Yakoob Khan, when he emigrated to Peshawar, where he is allowed Rs. 40 a day. He is believed to carry on secret correspondence with the ministers of his father, and says he will go to Bokhara when the throne there is vacant.

—A correspondent of the *Englishman* throws another ray of light upon the occultism at Simla. He says:—In all the correspondence about the Theosophical Society I do not think it has yet been mentioned that Madame Blavatsky is the correspondent of a Russian newspaper. A series of letters have appeared in the anti-English newspaper, the *Moscow Gazette*, beginning in No. 305, of 30th November, 1879, purporting to be written from India by a lady member of the Theosophical Society, who signs herself Radha Bai. The letters are headed "From the caves and forest-valleys of India."

—*Madras Times*: We regret to state that a telegram was received on Tuesday announcing a melancholy accident to the Rev. Mr. Slater, of the Wesleyan Mission. He was in a boat on the back-water at Negapatam when the boat capsized, and he was drowned. The deceased was quite a young man, and arrived in India only two years ago, and was posted to Negapatam, where he was much liked. His loss will be much felt by the Mission."

MONDAY, NOVEMBER 8.

—*Lucknow Witness*: The latest issue from the Ameriean Methodist Mission Press, Lucknow, is entitled "Hamàrá Bàdshàh aur Shàfí," and is an accouut of the Life of Our Lord Jesus written by Dr. Daniel Wise of New York, and translated into Roman-Urdu under the supervision of Miss Blackmar of the Lucknow American Zenana Mission. It is enriched with 80 illustrations, more than one-fourth of which are full-paged wood-cuts, clearly printed and giving an admirable idea of the chief scenes in the adorable Life. The price is one Rupee.

—The Rev. A. M. W. Christopher, Rector of St. Aldate's Oxford, at a missionary meeting in London related the following anecdote about a Christian Chinaman:

"I will just give you an example of the sort of men the grace of God can make out of Chinamen. A missionary friend of mine who was many years at Ning-po, told me of a Chinaman who accepted a New Testament, took it home, read it, and after a short time brought it back and said he did not like to keep such a holy book in his house, and not live up to it. I wish you would try and make all your friends think what an awful thing it is to keep such a book in the house, and not ask God to give them grace to live up to it. Of course the missionary told him that though he could not live up to it in his own strength, yet the grace of God would be sufficient for him if he only trusted the Lord Jesus; and so the man was persuaded to take the Testament home, and he read it. The Spirit of God carried the truth to his heart, and he yielded himself to the Lord. The missionary entreated him to become a catechist, and he consented on one condition, and that he insisted upon, namely, that he should receive no more salary as a catechist than he could earn as a tailor. He said, "They shall never say I became a catechist to get money;" he could earn a pound a month as a tailor, and a pound a month was all that he would receive as a missionary. I think that may be carried home and repeated."

—*Englishman*: Mr. W. H. Humphrey, the mate of the Bombay steam tug, attempted, it will be remembered, to commit suicide on Sunday morning by cutting his throat with a razor. He was removed, as reported in our local column of Monday last, to the General Hospital in a precarious state and we now learn that he expired on Tuesday morning at 9 o'clock from the effects of his rash act.—

The comparison which the *Times* makes between the figures of the Board of Trade for 1869-70 and the corresponding figures for 1879-80 is indicative of progress: "Increase:—population 11 per cent.; revenue, 8 per cent.; public wealth, 30 per cent.; commerce, 13 per cent.; shipping 16 per cent.; textile manufactures 29 per cent.; minerals, 45 per cent.; railway traffic, 45 per cent.; post-office, 45 per cent.; schools, 122 per cent.; public-morality 13 per cent.; welfare of poor, 19 per cent."

TUESDAY, NOVEMBER 9.

—The *Golos* of the 12th October speaks of the internal difficulties with which Russia is just now occupied, and foremost among which is the famine mentioned in Reuter's telegram of the 2nd instant. The *Novosti* of the same date contained a telegram from Novo-Tscherkask, stating that, in view of the scarcity of cereals, the municipality and merchants of the town had petitioned the Minister of the Interior to prohibit the export of grain from ports in the Sea of Azof.

—A correspondent of the *Civil and Military Gazette* writes:—An annual Hindu festival, at which gambling is one of the most incumbent duties of a true Hindu, was celebrated at Amritsar, on the evening of Tuesday last, with extraordinary pomp. At a magnificent durbar which was held at the Sikh Temple, and which was attended by the Rajahs of Mandi and Sucket, and several European and Native officials, a sum of Rs. 5,000 was offered as a present to the durbar. The temple was so enormously crowded that four men were found dead in it. His Honor the Lieutenant-Governor was also expected at the durbar, but a telegram was received in the afternoon, signifying His Honor's inability to attend.

—We beg to acknowledge receipt of the G. I. P. R.'s Monthly guide for November, with Time & Fare Tables.

—We beg to acknowledge receipt of the Indian Railway Travellers' Guide for November, published at the Bombay Gazette office.

—*Indian Chr. Herald*: On Sunday last Dr. Baumann of the C. M. S. baptized by immersion four pessons at the Trinity Church, Calcutta, after the afternoon Service at half past four. Three of the candidates for Baptism were Muhammadans, one being a Moulvi, the second a Haquim (a doctor), and the third, a Teacher. They are therefore educated men, and so is the fourth, a Brahmin youth, who passed his *Chhatra Briti* examination not long ago.

—Mention is made in the same of the baptism of a student of the General Assembly's College, by the Rev. C. Chuckerbutty.

WEDNESDAY, NOVEMBER 10.

—*Star in the East*: "The grace of God can operate quite as effectually in India as elsewhere, and evangelists, taken from the very classes among whom they are to spend their strength, born and prepared for their life-work in the country, must hold advantages notably superior to those of men who come to an unaccustomed climate to labour under conditions which must, for a long time at least, be peculiarly irksome. We have an idea that our brethren of the American *Episcopal Methodist Church understand the case better than other* denominations. They have in great measure accepted it as an axiom, that the men for the country are in the country, and that what has to be done is, mainly, to bring them to the front. They have succeeded in several instances, and the principle on which they have acted, has been justified by the result. We must not suppose that every good thing must come to us from our native land. God has made a few good things that are essentially Indian, and it is our wisdom to recognize them. We urge the lesson on all our English churches in the country. Have you not among you young men of Christian enthusiasm, albeit some of them may lack education, who, if you would only undertake to have them trained for the work, might be sent forth, at but little cost to yourselves, into the dark masses of our nominally Christian, but virtually heathen, communities?"

—The Bishop of Salford, England, in a postal letter, written from Rome about Peter's pence, says: "The sum absolutely required by the Sovereign Pontiff to enable him to carry on the government of the Church—not, certainly with that ease and generosity which would be fitting, but upon an economical and modest scale—is 7,000,000 francs, or £280,000 per annum."

—*Zion's Herald*: We noticed last year with much satisfaction the establishing of a service for *social prayer and praise among the scientists of the American Association, at their meeting in Saratoga.* In this they followed the course of the devout members of the British Association, who for a number of years, have been in the habit of holding such services at their annual gatherings. One cannot help seeing in this a providential and delightful compensation for much of the materialistic philosophy that finds utterance on such occasions. The same form of social religious service was repeated at the late meeting of the American Association in Boston. The officers of the Massachusetts Institute of Technology (where the week-day sessions were held) were very friendly to the movement, and gave the use of

"Section B.'s" room. Prof. Wm. B. Rogers was in full sympathy, as also Prof. Ordway, and others of the faculty. The afternoon was rainy, or the room would have been filled; as it was, there was a very good gathering of ladies and gentlemen; of course, mainly of the latter on account of the weather. Principal Dawson, the eminent Canadian geologist, presided, and gave a very happy opening talk on "Christ the Revealer," from John 1, which he read. Prof. McCloskie (zoologist), of Princeton led in prayer and many others took part with great fervor and interest. Prof. Richard Owen, of Indiana, the geologist, General Carrington, U. S. A. (anthropologist and student of the Indians), Prof. Lattimore, of Rochester University (chairman of the Subsection of Microscopy), Prof. Otis Robinson, also of Rochester (the librarian of Rochester University), Prof. D. G. Eaton, of Packer Institute, Brooklyn, Prof. Martin, of New York University, his son, of Rutger's College, and others took part in the services. A strong committee was chosen to arrange for a like exercise next year at Cincinnati, and their plans are already shaped.

—*Overland Mail*, Oct. 22: The four men charged with the murder of Lord Mountmorres have been discharged.

On Oct. 15 Cologne Cathedral, the largest Roman Catholic place of worship in Germany, was inaugurated with an immense amount of pomp and pride and circumstance by the Emperor William I. The building of it had taken several centuries. It had been interrupted in the sixteenth century by the Reformation, and in 1842 been taken up again by King Frederick William IV., the brother and predecessor of the reigning Emperor. A Protestant Emperor, who is at the same time the head of the Evangelical Church of Prussia, superintending the inauguration of a Roman Catholic cathedral is a spectacle very much at variance with our English notions of the fitness of things.

—*Bombay Gazette; Candahar, 9th*: The report that Ayoub Khan is distributing a sufficient quantity of flour daily to his troops has proved sufficient inducement for many to leave their homes and to range themselves under his flag. He has not gone to Persia, but is reported now to be intriguing with the Amir's regiments in Turkistan. Some hopes are entertained here that he will be induced to tender his submission to us by his father-in-law, who accompanied General Roberts from Kabul, and who has recently gone to Herat.

The Marris have sent in their submission to General Macgregor, agreeing to the terms which Sir Robert Sandeman considers satisfactory.

—*Times of India*: Oriental scholars will be interested to learn that Dr. Hermann Jacobi, the well known Sanscritist, is to succeed Dr. Buhler. He is, we believe, a native of Cologne. He studied Sanscrit and Comparative Philology at the Universities of Berlin and Bonn, taking his degree of Doctor of Philosophy at the latter. He then went for a year in London, to which he was attracted by the splendid collection of Sanscrit manuscripts in the India Office Library; and, finally, to complete his education in the most practical manner, he started for India, and spent some time in travelling through Rajpootana in the company of Dr. Buhler. On returning to Europe he settled down as *Privat docens* for Sanscrit at Bonn, and in 1876 he was appointed "Professor Extraordinarius" of Sanscrit and Comparative Philology in the Academy of Munster.

—On Oct. 14 the Mexican troops surrounded and, after two days' fighting, annihilated the band of Indians which, under the leadership of a chief named Victorio, had infested the American border for years past. Victorio was killed in the engagement, together with fifty of his warriors and eighteen women and children. Within the present year 400 persons have been murdered by this band.

—The Czar of Russia has been living *maritale* with the Princess Dolgoruki whom he has just married, and there are many children. A home paper says: "The Czarina devoted herself more and more exclusively to the Church and works of religion and piety, leaving the domestic hearth and family life more and more in the hands of the Princess. At length the latter occupied a spendid suite of apartments in the Winter Palace at St. Petersburg, above the rooms occupied by the Czar himself. The new family relations into which the Sovereign thus openly entered could hardly fail to exercise some influence on public life. Before long the Princess was induced, by solicitations from dignitaries of the State, and by petitions from less influential pessons, to use her influence with the Czar in matters of public concern. Thus it came to pass that in the upper story of the Winter Palace a kind of regular but separate Court gathered together. Here Russian statesmen were to be seen crowding almost as eagerly as to the real Court, a story lower. Here, in fact, State business was transacted quite as effectively as in the regular Ministerial Offices of the Empire. The Czar himself, indeed, requested of the courtiers that they should wait on the Princess, and show their respect and devotion to her; and such a wish was of course not neglected."

—The American papers bring us news of the death of Rev. Dr. Samuel Hanson Cox, one of the most remarkable men of the United States. He died at the age of 87. We take the following from a notice in the *N. Y. Evangelist*: "He had, to begin with, what Bacon calls a full mind. He read everything and remembered everything. Very early he acquired the reputation of a fine scholar. The New Testament was as familiar to him in the Greek as in King James's version. A little copy was always in his pocket, but indeed he hardly had need of it, for it was at his tongue's end; so that he could repeat verses, and even chapters, in the original. His memory was wonderful, as those well know who have heard him repeat *Scott's Lady of the Lake*, or a play of Shakespeare, almost from beginning to end. Added to this power of acquiring and retaining, he had many of the attributes of genius. His intellectual structure was unique; it was unlike that of any other man we have ever known; in his lines of association did not follow those of other men, but darted here and there, like chain lightning, sending brilliant flashes all over the heavens. His vivid imagination and affluence of language made him one of the most remarkable men in conversation that we have ever had in this country. Men like Daniel Webster and John Quincy Adams sat mute before the marvellous display. Indeed it is reported of Webster that he said that he had no desire to talk himself when listening to such a man.

Nor was he less wonderful in the pulpit or on the platform. His style defied all rules: for when he began to speak, his mind took fire, and shot off in unexpected directions. Caught by some analogy, he left behind his text and his subject, and let his fancy fly over earth and heaven, lighting up the whole horizon with a succession of brilliant coruscations.

On the platform he was never so effective as when some sudden impulse gave a strong bent to his mind, that kept it from wandering in other directions. Henry Ward Beecher once repeated to us a remark of his father, that there never was such a speech delivered by man as that of Dr. Cox in London, when he took Exeter Hall and the British public by storm. The history of the speech is curious, and reveals the strange workings of his mind. The late Erskine Mason once related to us his own acquaintance with it. He said "I was with Dr. Cox in London. We were staying at the same house, and occupied the same room. He had been designated to represent his country the next day, and the night before he kept me awake telling me the speech he was going to make. The meeting came, and he stepped forward on the platform, but not a trace could I perceive of the elaborate preparation. The thoughts, ideas, and language that he had prepared, were all forgotten in the excitement of the hour; yet with an impulse as of inspiration, he started off on a track entirely new, and made the most wonderful speech I ever heard from any man. The whole audience listened with amazement, and for years after the name of Dr. Cox was familiar in England as that of the wonderful American who had thrilled and electrified an English audience as one had seldom been thrilled before."

—M. Eugene Reveilland was present at the Presbyterian Council, Philadephia. Gentlemen, there are two bells renowned in history. The one tolled the beginning of the massacre of the Huguenots, the other, in this city, the independence of the United States. Since three hundred years these bells have rung together. A little time since the Protestant bell began to gain the upper hand over the Romish bell, and when the time shall come that that bell shall have gained a final victory, Anti-Christ shall be destroyed. It has been to me a great joy to be present here at the sitting of this great Council, and to see before me the realization of the idea that once struck Calvin. I mean the idea of a great council of the Protestant bodies of the world. For three hundred years one has waited in vain for the realization of that great idea.

I have the honor to represent before you this evening some of the old churches of what we call the Desert of France. They are the churches which have given to the Lord the martyrs of St. Bartholomew, and which have sent their exiles to every shore of the habitable globe. Louis XIV. commanded the destruction of the very place wherein they worshipped God; and when he had sent them to the ends of the earth, he caused a medal to be struck with the device "Destruction to the heretics." But this edict was not carried out. They were not destroyed. You may well believe that the terrible persecutions to which the Christians of France were subjected, have left their effect upon our country. The Church has come back to life, but in what a position it has found itself! It is in the position of the poor man, wounded and bruised, and on the road leading from Jerusalem to Jericho, who was rescued by the good Samaritan.

Thursday, November 11.

—H. E. the Viceroy arrived at Lahore yesterday.

—The Str. *Mirzapore*, with English Mails, left Aden for Bombay, Wednesday, 9 a. m.

—There are 2,795 candidates for the Entrance Examination of the Calcutta University this year.

—*Missionary Herald*, regarding the murder of the missionary Parsons: Mr. Greene of Constantinople, in calling for the interference of our government, says:—

"Within the past few years many Christians have been murdered in the Nicomedia province, but never have we heard of the punishment of a murderer. If a Christian were to murder a Turk, he would be executed without mercy, but Christians are murdered by Turks all over the land with impunity. Four Christians were murdered in this city Sunday before last, but we hear not a word of the punishment of the murderers. They are arrested; there is a secret examination; no open trial; and that is the last the public hears of it. Veli Mehemmed, the fanatic murderer of the Russian officer, Colonel Cummerau, still goes unhung, and it is reported to us that the Sheikh ul Islam has congratulated the Sultan on his firmness in resisting the Russian demands for the execution. Poor Harootune, the worthy steward of Robert College for so many years was murdered in an atrocious manner under our eyes. His murderers were arrested, examined secretly, kept in prison till now, we suppose, but no evidence appears that the Turks mean to punish them. Indeed, we can recall no instances in which Turkish murderers have been executed, save in the case of the Salonica consuls, of our Brother Merriam, and our Brother Coffing. In two of these cases

ships of war appeared, and peremptory demands were made. Language fails to describe the helplessness and hopelessness of the Christian population still under the yoke of the Turks.

"If our government moves firmly and promptly in this matter, the whole Christian population of Turkey will bless her, and the lesson on the cruel and fanatical abusers and murderers of Christians will be of untold value. No missionary has yet been murdered with impunity, and we believe that in this case, too, justice will be done."

Friday, November 12.

—*Times of India*: It is whispered in rumours that are apparently well authenticated, that Mr. Birdwood's decision in the Chota-Oodeypore case is absolutely hostile to the accused. A formal trial should consequently be necessary. On the other hand, the Government of India are said to have taken the Bombay Government to task for the first enquiry as attracting an unnecessary amount of public attention to a very delicate question of jurisdiction. If Mr. Birdwood's decision is as severely adverse as we have reason to suppose, the Bombay Government will be able to point to it in proof of the necessity of interference. In any case the course to be adopted by Government will be followed with the keenest interest by all the native courts, on account of the principle involved.

—The appointment of Mr. Nanabhai Haridas to act as Judge of the High Court at Bombay, during the absence on leave of Mr. Justice Kemball, or until further orders, is notified in the *Government Gazette*.

—Deaths last week, 392.

—*Bombay Gazette*: A great change has this week come over the chief educational institution in Western India. The Elphinstone Institution, which had been located for more than half-a-century in the premises next to the Bombay Small Cause Court, has been transferred since Monday last into the new palatial building in the Cruickshank Road. The old school-house was the building in which the seeds of English education among the natives of this part of India may be said to have been first sown by European educationists like Professors Bell, Henderson, Orlebar, and Harkness.

—The Lahore *C & M. Gazette* on "Isis Unveiled: "We have in reading this book waded through such a morass of rubbish, displaying such a perverted taste for the mysterious, in opposition to a consistent search after fact, such a wanton ignoring of logical sequence in argument, and such a confidence—not unfounded alas—in the easy gullibility of "society," that we scarcely know whether to admire the audacity of ths author, or to regretfully ponder over the weakness of human nature."

Selections.

STRENGTH IN WEAKNESS.

BY REV. F. H. NEWHALL, D. D.

The ambulance is the place of weakness and pain. Can this weakness be strength? this pain joy? So men of faith have found, and, more than this, have felt that strength was "made perfect in weakness," and have even exulted in pain. The Bible annals teem with the strength of weakness, the joy of pain. Moses before Pharaoh, David before the giant of Gath, Paul before Felix and Nero, John in his Patmos exile, shine through the ages. And He, too, by whose light they shine, the Sun of Righteousness, through a night of tears and blood pours on the world His beams. From the carpenter's bench, from the fisherman's boat, from the dreadful cross, He gives the world strength and joy. John, the fisherman, writes a biography to which Plutarch's Lives are a rush-light; Paul, the tent-maker, writes letters from a prison that make Cicero's letters to Atticus read like the prattle of a babe; David in his lonely exile sings and shouts in strains that drown all the classic lyres in the silence of shame. What sage of the Academy can match the worn and travel-stained Paul as he appears on Areopagus? What classic seer ever beheld the visions of the lonely Patmos exile?

Has this strength, this joy, vanished from the earth, or is the Spirit still poured from on high upon persons and places as humble and unknown as were these in the eyes of the mighty and the titled of their day? Where does Seneca tell us of Paul, his contemporary? Where does Tacitus mention John? Was there a "Life of Jesus" written by Plutarch? where is it? and, if nowhere, why? The court historians, the court poets of ancient civilization, have told us nothing of the mightiest and brightest souls of their day, the souls who made more history than all their dynasties. But they, like their Master, lived in a world that knew them not. The strength and joy of the Spirit are unknown to them who have them not.

But the Spirit comes not upon man till he has felt and owned his weakness, and how can he do this till God in some way casts him down? Health is confident, wealth is proud, fame is haughty, and how can he who feels strong, wealthy, famous, cast himself like a babe into his Father's arms? Can I not run on my own feet? Why should I ask the Spirit to give me wings? Have I not gold in the bank? Why need I pray for daily bread? Have I not these rich meats and flowing wines? Am I not happy in home and friends, in much goods laid up for many years? Why need I pray for joys to fall from heaven? Is not this earth rich and sweet enough for me? It is true that days of darkness, days of weakness, may come, for such are the common lot, but why need I trouble myself with such thoughts now? Soul, take thine ease! This is not wisdom, it is true; but he who feels strong in himself does not care to be wise.

But the lame man gladly reaches out for the staff that once he despised; the sick man hails with joy the calm face of the good physician; the weak man is glad to reach up to a strong arm that can stay the tottering stops; and when strength itself is found to be weakness, how man gropes to find an arm almighty and eternal! And yet he has but to reach up for it, and lo! he touches, he leans, he clings! Yes, like the arms of the horizon, the eternal arms encircle him ever; like the strata beneath his feet are the attributes of God on which he rests; like the blue heavens, bending over him, his Father's hand covers him in by day and night.

But we find this God not in Nature. The flowers are beautiful, the stars are bright to man in health, in prosperity, but they have no beauty for the wasted invalid, for the heart bleeding with great bereavements. The storm is sublime to the man who stands safely on the shore; the midnight conflagration may be grand to the spectator who has no friends or property in danger; but the sailor who is tossed in the breakers does not admire their gnashing teeth; the consuming victim does not enjoy the grandeur of the tongues of flame. Nature is cold, stern, and pitiless to man in sorrow and in weakness. He looks longingly then into Nature's face, which so charmed him in his prosperity, but her features are granite now, and her iron voice declares that she has no place for weakness, that only "the fittest survive." No sympathy, no hope is there.

But Nature is not all the world. God but hides Himself there. Man is grander and mightier than Nature; his thoughts are brighter than stars, swifter than lightnings, and God has revealed Himself in man. There is a Man who is a "hiding-place from the wind, a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." To the shadow of the Rock of Ages are we driven by the fierce sun; to the cleft of that Rock are we chased by Nature's pitiless storms; and then we bless the weakness that has forced us to seek eternal strength. Open the Bible and look steadily in the face of Christ, and hope comes, then belief, then knowledge that this vast, mysterious Nature, with its relentless and irrepealable laws is but a veil over the face of our Father. And, when once we have come to know this, all Nature's lost beauty comes back to us, her stony features relax in tenderness, and her harsh voice melts in melody. In our weakness Christ gives us back the Nature of our health and strength spiritualized and glorified. Now, too, the "fittest" are seen not to be the strongest in body, but the strongest in spirit. Intellect is stronger than muscle; conscience is stronger than intellect. Socrates is fitter than the thirty tyrants; Paul is fitter than Felix. The fittest are the most Christ-like, and they are they who shall "inherit the earth."—(*Zion's Herald.*)

GOD'S LOVE AND MAN'S INGRATITUDE.

(*From a sermon by Rev. W. H. M. W. Aitken.*)

GOD FORGOTTEN.

How is it with you, my friends? Have you to confess: "I have remembered my business and my pleasure, but I have forgotten God? When I rise in the morning, I keep up the habit of bending the knees in prayer, but it is not to God; I have forgotten Him. It is a little act of sacrifice to my own self-respect, or I do it because I have formed the habit, and would feel very uncomfortable were I not to do so. Then I hurry off to business. I go to the market, or to the Stock Exchange, and soon I am absorbed in the excitement of commerce. I do not forget my daily duties, but God is forgotten. And when the day passes away, and the long hours of toil are over, I come home at night weary and tired, and once again ere I retire to rest I mutter a few short sentences of prayer; but there is no bending of the heart before God, God is not remembered even while the knees are bent. So the days and years pass away, and while I am attentive to business or keen after pleasure, 'I have forgotten God days without number.'" Consider a moment—do you think God deserves such treatment at your hands? Do you think that His dealings with you, and, above all, His offered mercy, so dearly provided by Him for you, righteously merit such a recompense at your hands?

Well may God say unto you, as unto His people of old: "O generation, see ye the word of the Lord." You have been saying that I am a hard Master. Consider then, "see ye the word of the Lord." He asks us to use our own powers of observation, to look back upon the past, to look around us, and judge if it be the case or no. "Have I," He says, "been a wilderness unto you? a land of darkness?"

Now, in considering such a question, there are surely some people around us by whom we may judge? There are some people in the world known by the name of Christians; Christians in the true sense of the word. We are all, doubtless, Christians in a broad and general sense of the term, but we are not all Christians in spirit and in truth. St. Paul says: "For they are not all Israel which are of Israel; neither, because they seed of Abraham, are they all children;" and, if this be true of Israel, similarly it is true of Christians. Not all are Christians who bear the name of Christians. There may be many in this church to-night who do not deserve the name of Christians, otherwise than as the designation of the external form of religion which they profess. Now it is not to such that I wish to direct your attention, it is to those who are Christians not in name only, but in deed and in truth. Perhaps you have some around you by whose lives yon may judge. Probably there are none here who do not know at least one genuine, real Christian. I do not speak of these half-and-half Christians who try to make the best of both worlds, and end in making themselves thoroughly miserable. They say they have given themselves to God, and yet they cleave to the world. But those of whom I do speak are the out-and-

out Christians, who are wholly devoted to God, and, pointing to such, I challenge contradiction when I say that they are the very brightest, and happiest, and most cheerful persons you are acquainted with. Is it not so? Do you find as a matter of fact that genuine Christians are full of sadness and gloom, and go about with heads hanging down like bulrushes, and long, doleful faces? You do not. As a matter of fact, you find that they are sustained even in sore trials by some inward experience that you know nothing of, and so you always find them cheerful and bright, hopeful and contented—"sorrowful" it may be, "yet rejoicing."

"SO HAPPY."

I will mention one fact to illustrate this. Some years ago in a parish in Cornwall, where I passed many of my early years, a lady came to spend a few days. She was a very earnest Christian, and so, while there, she paid a number of visits. Amongst others she visited a woman who had long been looked upon as utterly hardened and almost hopeless. Hence we were indeed surprised when our visitor returned home to hear that this very woman was completely broken down under conviction of sin. Some of us at once went to the house to try to help her. We found her on her knees before God, and that very day, I believe it was, that woman was led to trust her soul to Jesus, and found peace in believing.

Some one then asked her, "What was it that Miss——said that impressed you so powerfully? You have listened unmoved to many powerful words: what did she say that went home to your heart with such power, and brought you to your knees?" The reply was, "It was nothing she said." "Nothing she said! Was it anything she did?" "No, it was nothing she did." "What, then, was it? Was it some remarkable prayer?" "No, it was not." "What, then, was it that impressed you so?" "Well, as I sat in my kitchen, the lady sat opposite me, and I could see her face; and as she talked I did not listen much, but as I looked into her face I could see the very joy of God beaming in her countenance: she seemed *so* happy. I said to myself, What a wretched fool I am! Here is this woman as happy as she can be, because she is right with God; and here am I as wretched and miserable as I can be, because I am not right with God. And as the thought came into my heart such a sense of my unspeakable folly took possession of my soul, that I could not help dropping on my knees then and there and crying for mercy.' That was the result of the testimony of a happy Christian.

Now God says: "Have I been a wilderness unto you? a land of darkness?" Think you He wants to make you turn your backs on all that is bright and joyous in life? Young people, let me say to you, "Don't listen to that devil's lie; it's false, utterly false."

THE YOUNG MAN'S MISTAKE.

It is now a few years ago since I preached a casual sermon in a remote island of Scotland. A young man happened to be staying where I was then, a young man just starting in life, and he was amongst my audience. In the course of my sermon I incidentally made some remarks similar to those I have just uttered. When the sermon was over I walked home with this young man, and I felt persuaded that he seemed powerfully impressed by something he had heard. We had a little talk together, but I did not discover his state of mind. He went away next day, and I expected, perhaps, to hear no more of him. About three weeks afterwards, however, I received a memorable letter from him. "I have to tell you," he wrote, "that a great change has come over my heart and life; and I have to thank you, under God, for it." (I do not profess to give his words exactly, but this is the substance of them.) "Up to that day when I heard you preach I had thought that to be religious was to become gloomy, and morose, and sorrowful that we must turn our backs on all that is bright and cheery, that a Christian was one who heaved deep sighs, had a long face, and went about under a burden. But, while you were speaking, the light of God's Spirit seemed to stream into my soul, and I saw, as I had never done before, that if God loved us so, it must be no pleasure to Him to take the creatures of His hand and strip them of every source of happiness and joy. Then I thought that I could not do wrong to trust Him, as there must be a fuller and deeper joy in Him than in anything else. When I got home, I threw myself down before God and vowed to seek Him, and never to rest till I knew that it was all right between Him and my soul. Now the love of God is illumining my soul, I am truly happy, and my desire is to serve Him Who has reedeemed me." Now that young man has finished his University course, and is about to enter the ministry of the Church. He is as bright a Christian as any man could wish to see, and he has before him a life devoted to the grandest of all purposes—the service of God. If you were to ask him to-night what the result of his experience has been, he would have but one answer, and it would be that God is no wilderness, no land of darkness, that it is indeed only when we go to Him that we escape the wilderness, and only when He is ours that we pass from the land of darkness into the presence of light.

A FLAGELLANT PREACHER.

I remember reading the other day with considerable interest, in a review of the life of one who, born in Spain a Roman Catholic, died amongst ourselves a Unitarian minister, a description of startling scenes witnessed in Spain during the course of a revival in the early part of this century, not so much of true religion as of religious fanaticism. There was a great preacher then in Spain, a man of great force of character and undoubted religious zeal, who preached repentance with great power. He was a stern ascetic, and the writer graphically describes scenes which he witnessed under the influence of his preaching. Never shall I forget, he says, the terrible hours spent in a gloomy subterranean chapel, where about a hundred men were assembled to do penance on account of sin. After a sermon, in which the preacher urged upon all present to smite and spare not, he proceeded to distribute to each man a merciless scourge. Then the solemn strains of the "Miserere" rose in the chapel, while the lights were turned down and every back was bared: then followed a terrible silence, broken in a moment by the sound of those terrible lashes falling on the naked backs of the penitents. And this continued hour after hour till some were positively insensible from the pain they were inflicting upon themselves. Now what was all this for? They did it in the hope of escaping from the intolerable burden of sin. They had got so far that they knew that they were exceedingly sinful, they knew that a just, and righteous, and most holy God must hate sin, and, they concluded, loathe the sinner; they knew that He must inflict punishment on account of that sin, and they hoped to escape from sin's final doom by inflicting such torture upon their own bodies. If a man were to go about now, as the "flagellant preachers" went about in the middle ages, and persuade men to flog themselves till the blood gushed from their bodies, there would be some found who would consider these drops of blood well shed, that torture well endured, if it would save them from the terrors of doom, if it would enable them to escape from the awful prospect of the future, from the place where there shall be weeping and wailing and gnashing of teeth.

MESSAGE OF LOVE.

But thank God, such is not my message. I am not amazed, knowing as I do something of the awful nature of sin, that men who knew not the power of the atoning blood should have voluntarily submitted to such; but; thank God, it is not my message to advocate such severities. Neither do I proclaim that God will be ready to receive you after a certain period of suffering and chastisement. Thank God, that is not my message.

I stand before you to-night with a message of love on my lips, God's own message of love to those who are rerdy to perish. That message is summed up in the grand words, "God is love." He is full of compassion. compassion for those who are out of the way and ready to perish. Mercy for all who will accept it—that is the message. Pardon for the sinner, cleansing for the vile, healing for the sin-sick, a welcome for the prodigal, the Father's house for weary wandering sons of men. Surely the God Who has provided such a marvellous message of mercy at such infinite cost has a right to challenge the inquiry, "Have I been a wilderness unto you? a land of darkness?" What in response can we say? What accusation can we bring against God? None.

O Thou great Father of everlasting love and light, Thou Being of infinite purity, Who hatest sin and Who lovest poor guilty man with such a love that Thou hast been willing to give up Thy dearest and best treasure that by His death He might open a way for the return of Thy wandering sons, Thy very heart of love has been opened unto us Thy wayward children, Thou hast been revealing thy great and tender affection, Thou hast been no wilderness, no land of darkness; yet, whilst Thou hast been thus pouring out thy love upon us, we have been guilty of the blackest ingratitude unto Thee, and we have forgotten, forgotten, forgotten Thee, thou great God of our being, days without number.

O my Father, may every unsaved man and woman in this congregation be compelled to-night to utter the prayer of the dying thief: "'Lord, remember me,' though I have forgotten Thee days without number." May He grant it for Jesus' sake. Amen.

A SILENT PREACHER AT SARATOGA.

A MINISTER, formerly of this city, has adopted rather a peculiar method of preserving his memory, and continuing his ministry after his decease. He is having constructed a granite monument, which perhaps might be called a "pulpit tablet," to which he has given the name of "The Silent Preacher." The dimensions of this monument are: In height, 4 feet on the back, and 3½ feet on the front, thus giving it the shape of a sloping desk, on the top of which is carved an open book; the width across the front and back is 2 feet 6 inches; while the sides measure I foot 6 inches deep. The monument will stand upon a granite base 3 feet 4 inches by 2 feet 4 inches, and 1 foot in thickness. The open book on the top representing the open Bible, measures 2 feet 2 inches across its open pages, with a length of 13 inches. On this open book is the following: "Be ready; the time is short. These are the words I spake unto you while I was with you, that after my decease ye might have them in remembrance." On the four sides of his tablet, which are finished perfectly flat and smooth, appears a vast amount of lettering, finely executed. Beginning on the front there are ten subjects, as follows: 1. Precious Truth. 2. Immortality. 3. Resurrection. 4. Judgment. 5. Holiness safe; Sin dangerous. 6. Sins of Omission. 7. Love in Justification. 8. Victory by faith. 9. Witness of the Spirit. 10. Heaven." Under each of the foregoing topics are comments and Scriptural texts. Following directly under these several topics are twelve "Human Questions with Divine Answers." These questions are severally numbered in consecutive order, and under each question appears one or more Scriptural texts. There are upward of 3,200 letters upon this tablet. It will cost about $500. It is to be erected in a cemetery at Saratoga, N. Y., near the "Springs." The clergyman who is causing this unique "Silent Preacher" to be set up, says that every Summer there are thousands who visit the above famed watering-place who need just such a

teacher, and who have nothing else to do but read and reflect. It is certainly a novel and unique method of "extending the Gospel."—Providence Press.

POPULAR AMUSEMENTS.

BY REV. THEODORE L. CUYLER.

[*A Summary of the Paper read before the Presb. Council.*]

THE law of the Church is the law of Christ. I shall discuss the much-contested question of Popular Amusements simply in their relation to the Church, and seek to astertain their bearings upon Christian liberty and the Christian life. A Christian is Christ's freedman, and he is quite *too free* to be in bondage to many pleasures which the children of this world lust after.

CHRISTIANITY NOT ASCETICISM.

Let it be understood, at the outset, that the law of Christianity is not an iron-clad asceticism. Holiness signifies wholeness, *wholth* or health; and health breeds innocent mirth. Recreation is not only innocent; it is absolutely indispensable. Martin Luther relieved his stern battles with the Pope by cheerful songs, and by decorating Christmas trees for his children. Gladstone, the king of living statesmen, recreates with his axe; Spurgeon, the king of living preachers, recreates with his game of bowls, the saintly McCheyne with his gymnastic poles and bars. These were *men*, not angels. No man lives who must not work, and who may not play. But what is recreation? We reply: It is everything which *recreates* what is lost in daily life's frictions or fatigues. Whatever makes the body healthier, the mind clearer, and the immortal power more vigorous, is Christian recreation. To deny ourselves this is hazardous; to restrain others from it is an infringement on Christian liberty. We lay down this principle, that whatever pleasure or play tends to improve the body, mind, and spirit, is right; but whatever play or pleasure inflames the evil passions of our nature, is a sinful amusement. The one is right; the other is wrong. The one, like pure cold water, refreshes and strengthens; the other, like alcoholic beverages, excites a morbid appetite, inflames the passions, and poisons the soul. Recreation is the Creator's pure water; sinful amusement is Satan's brandied beverage.

THE THEATRE.

Every popular amusement which bids for the support of God's people, must submit to this test: wherever a Christian cannot take Christ and a clean conscience with him, he has no right to go. The *theatre*, in these days, asks for the suffrages and support of Church members. But its advocates always present to us, in argument, an *ideal* play-house, whose actors are virtuous people, whose dramas conform to Christian morality, and which rigidly excludes every kind of sensual temptation. Such a Puritanic theatre would be entitled, at least, to respectful treatment from the Church. But every person of common-sense knows that the actual average American theatre is no more like this ideal play-house, than the average Pope is like St. Peter, or the average politician is like Abraham Lincoln. A Puritanic theatre would become bankrupt in a twelvemonth. The great mass of those who frequent the average play-house, go there for strong passional excitements. They go for the very object which makes it dangerous to a servant of Jesus Christ. I do not affirm that every popular play is immoral, and every attendant is on a scent for sensualities. But the theatre is a concrete institution; it must be judged in the gross, and to a tremendous extent it is only a gilded nastiness. It unsexes womanhood by putting her publicly in male attire—too often in almost no attire at all. One of the most eminent living actresses declare that she only enters the theatre to enact her part, and has but little association with her own profession. A converted actor once pointed me to a play-house in which he used to perform, and said "Behind those curtains lies *Sodom*!" We pastors know too well that when our young members form an appetite for the stage, they generally lose their appetite for Christ's service. Can we handle pitch without being defiled? Wherefore let us come out and be separate from this unclean institution; for Christ hath no concord with Belial.

THE PROMISCUOUS DANCE.

The chaste and decent diversions of a family, in a private parlor, and under the paternal eye, would commonly do no more harm than a game of "blind man's buff." If there were no other dancing than this, the whole subject would not have called forth any protests of conscience or "deliverances" from the Church. But there is a popular amusement, which involves the promiscuous contact of the sexes in miscellaneous parties and in the ball-room, and this is fraught with terrible peril to purity and to Christian character. It inflames passiou. It kindles salacious thoughts. It breeds extravagance in dress, late hours, the spirit of envy, and many other lusts which war against the soul. It promotes self-indulgence, which is a growing bane and curse of the Church. Is the dancing-hall a department in the school of Christ? Shall our daughters cease to emulate the example of Dorcas and Lydia, and learn to play the part of the daughter of Herodias? The whole trend of the promiscuous dance is against moral purity and spirituality. The Romish Archbishop of Quebec bas prohibited his Church members from engaging in the "*round* dance," which I understand to be a particular style of the dance which is grievously possessed with a devil. If dancing, then, like the theatre, is to be taken in the gross, let Christ's followers seek for unquestionable recreations, and make a clean sweep of the whole business.

DUTY TO PROVIDE INNOCENT RECREATION.

But it is useless to denounce unwholesome and sinful amusements, unless the utmost effort is made to furnish something better. Parents are morally bound to provide innocent, healthful recreation for their children. Employers should endeavor to keep their clerks and apprentices from haunts of temptation by organizing counter-attractions to the dramshop, the play-house, and the dancing-hall, and they should aim to draw these young men into such safe resorts.

In conclusion, the true rule of the Christian is to "do *all* to the glory of God." This rule permits liberty, and prohibits license. This rule padlocks the door to every sinful amusement; but it swings open a gateway through which life may become a procession of pure activities and enjoyments, until it swells into the raptures of heaven. Blessed Saviour! let Thy service be our unending recreation, Thy presence our everlasting delight!

(*N. Y. Evangelist.*)

ASSASSINATION OF PROTESTANTS IN MEXICO.

THE fact to which we are about to refer has great significance, on account of the circumstances connected with it. We guarantee the truth of our statement, since we were present when the declarations were made before the authorities. Among those also present were the Senores D. Eduardo Roman, D. Francisco O'Reilly, D. Gregorio Orozio, D. Juan Gomerz, and many others who happened to be at the *jefatura*. The following is an impartial digest of the declarations:—

On Friday the Protestants obtained due permission from the proper authority to hold an evangelical service in Salatitan. This permission was communicated the same Friday to the *comisario* of that town, together with an order that necessary protection should be afforded to those about to establish the new form of worship. This order was notified by the commissary to the Cura Paguia, who, the day following (Saturday), summoned his parishioners together and told them that on the next day (Sunday) there would be no mass because the town was to be desecrated by the worship of the devil, and that the minister about to inaugurate it, was not a Padre, but Antichrist himself, and that while the heretics remained the inhabitants would be denied all spiritual privileges.

The following day (Sunday) the Protestants left Guadalajara in three groups for the new place of worship in Salatitan. Scarcely had the two first groups approached the house where the service was to be held than the Romanists, who had congregated in front of the commissary's dwelling, began to throw stones. The Protestants hurried into the building, and after a while succeeded in closing the door, remaining confined until noon, when the noise of stone-throwing and insult ceased. As the door had not been broken down, the anxious prisoners were of impression that no further demonstration would be made, and that they might return to Guadalajara. At a distance of about 400 metres from the town they encountered a number of men, headed by the Cura Paguia, who had already assassinated the last of the three groups of Protestants on their way to join their brethren. The assassins then divided into two parties, one remaining with Paguia, and the other continuing to persecute the Protestants who fled. This party, however, was recalled by the Cura, who said "it was no use pursuing the heretics, for the lesson they had received ought to suffice."

The police of Guadalajara being informed of what had occurred, hurried to the spot when the Romanists re-entered the town. It should be mentioned that the Cura Paguia tried to make the murdered men confess while dying, but all refused his solicitations to save their souls.

We trust the official organ of the Government of Jalisco will speedily inform the country what steps have been taken to punish the criminal Cura and his accomplices.

(*Mexican Monitor*)

Miscellany.

—*The Rock*:

That great schism in Mosaism between Jews and Samaritans which took place even before the exile, and since which the Jews have had no dealings with the Samaritans, has furnished us with one of the most precious safeguards against any tampering with the Word of GOD. We have a guarantee for the original integrity of the Pentateuch akin to that which the division of Christendom into Latin and Greek, and afterwards into reformed and unreformed Churches, has furnished for the credibility of the Gospels. We may confidently affirm that the Samaritan Pentateuch was not foisted on the religious consciousness of the survivors of the exile by a Jew. It is equally certain that the Hebrew Pentateuch could not be the work of a Samaritan. Both drafts of the Mosaic polity must alike have been drawn from the religious consciousness of some age immensely more remote than the period of this schism between Jew and Samaritan. Conceding, for argument's sake, that they may have been revisions and even interpolations, the whole structure of the Pentateuch carries in its face that it took its rise in an age long antecedent to the division between "Conservative priests" and "progressive prophets," on which the new school lay such stress. The Pentateuch on the face of it does not suggest this division between priest and prophet. The Mosaic covenant had in this sense not been broken. All that we can see in early times is the "little rift within the lute" which began to appear about the age of Eli, and which by the age of the exile had advanced inta a standing schism between the two classes, the one sternly rebuking the other for infidelity alike to the letter and spirit of the Mosaic covenant. No one can read the first two books of the Bible without seeing that they carry their an-

tiquity stamped on them. Into the question of actual authorship we do not enter, and we cannot help thinking that authorship and authenticity are too much mixed up in the popular view of the subject. We assume, far too hastily on both sides, from judging ancient literature by modern standards that unless we can identify the author we have no test of authenticity. Let us judge this by a parallel case. As it happened, CÆSAR wrote his own *Commentaries* in that blunt Roman style which carries with it the highest evidence that they are both genuine and authentic. But it easily might have been otherwise. We know that when CÆSAR was engaged in the Spanish war, CICERO gave a certain APOLLONIUS, a learned Greek, a letter of introduction to CÆSAR. APOLLONIUS was one of that class of literary hacks which abounded then, as now. There were professional scribes and rhetoricians of that day who would have described CÆSAR's campaign in anything but the "*Veni Vidi*" style. APOLLONIUS went after CÆSAR to Spain, and offered to write the history of CÆSAR's wars in Greek. Fortunately for posterity and his own fame, CÆSAR preferred to be his own historiographer, and bare and bald as his narrative is, it is infinitely more trustworthy than the transcript of the same by some Greek rhetorician who would have put embellishments into a style whose very beauty lies in its baldness. CÆSAR's style in this reminds us of the verse describing some Saracen warrior:—

"Black he rode as night,
With his Yemen sword for aid;
Ornament it carried none
Save the dints upon its blade."

Now the immense antiquity, if not the actual Mosaic authorship of the Pentateuch is proved, in the same way, by its simplicity and directness of style. It is evidently the outcome of an age which has not yet reached the descent which we may call the silver age of rhetoric, by comparison between APOLLONIUS and CÆSAR. These are tests which we do not need to enlarge on here; we simply leave them to carry their own weight. The truth is that the negative school, on this question of the late authorship of the Pentateuch as much as on the similar case of the miracles, move on the lines of a foregone conclusion. It is impossible that a miracle could occur; hence the narrative of their occurrence must somehow be explained away. In the same way the assumption is that Revelation is only a mode of evolution, the working up of the religious consciousness from a low and fetish state to that of pure Theism. As, according to this theory, the stage reached in the Mosaic age could only have been a comparatively low one, it is much easier to assume that the sublime precepts of Deuteronomy and that lovely ode, the song of MOSES, were the transcript of some later mind, some APOLLONIUS working up the raw material of CÆSAR'S Commentaries. But with the assumption that inspiration and revelation are alike subjective—the bare projections into the past of later fancy—the whole argument for the later origin of the Pentateuch falls to the ground. It is as reasonable then that GOD should speak by MOSES in the fifteenth century B.C. as by EZEKIEL in the fifth. All is then of a piece, and as we might expect, the assumptions which are set out will affect the whole course of our after argument.

TELEGRAPHIC NEWS.

Constantinople, November, 4th: The Albanians have opposed Riza Pasha and his escort crossing the Bojana river. The troops retired in pursuance of orders not to use their arms.

New York, 4th: General Garfield had 213 votes of the Electoral College. A Republican majority has been elected to Congress.

London, 5th: Mr. Parnell, in a speech at Dublin, declares that he will press to speedy trial the charges which Government has brought against him. It is, he also says, the intention of the prosecution to delay the trial in order to prevent his attendance in Parliament.

Cape Town, 5th: Colonel Clark has stormed Molethane's strong-hold. An overwhelming force of the enemy has recaptured Lethorodi's village, the Colonial troops retreating in an orderly manner.

Constantinople, 6th: Dervish Pasha is negotiating with the Albanian Chiefs, and has demanded their submission.

Athens, 6th: M. Commoundouros, President of the Greek Ministry, has demanded an extraordinary credit, and he declares that Greece cannot recede from its claim to have the rectification of its frontier accomplished; to withdraw now would be suicidal.

Paris, 6th: The execution of the decrees against the nonrecognised religious orders in France has been completed.

London, 6th: The solicitor to the Irish Lord League has entered a formal appearance, and demanded particulars of the charges against those indicted.—The Board of Trade Returns of Imports for the past month amount to £27,437,500, showing a decrease of £4,875,000. The returns of Exports amount to £18,687,500, showing an increase of £1,000,000 compared with last year.

Constantinople 7th: The Albanian chiefs have replied to Dervish Pasha's demand for submission that they are resolved to defend their territory with their lives.—The three infantry battalions sent as reinforcements have landed, but were prevented entering Dulcigno.—The Porte is urging the Sultan personally to order the surrender at any cost.—The Kurds have made a fresh advance against Urumiyeh, but were defeated with heavy loss.

St. Petersburg, 7th: The Nihilists have again plotted against the Winter Palace, Moscow, and succeeded in effecting several explosions.

London, 8th: Meetings are being held throughout to protest against the Government persecutions in Ireland. The Irish Land League is appealing for subscriptions to the defence fund.

Constantionople, 8th: Reinforcements are being sent to Dervish Pasha. Riza Pasha has left Albania for Constantinople.

St. Petersburg, 8th: Owing to the rise in prices, the Russian Government have threatened to transport the principal grain merchants.

Vienna, 9th: An earthquake has taken place in the south-east of Austria.

Paris, 9th: The French Chambers were opened today.— In consequence of an adverse vote on a question of business procedure, the Ministry has resigned.

London, 10th: At the Guildhall Banquet last night Mr. Gladstode dwelt on the anxieties of the Government, which, he said, chiefly related to Ireland. The abundant harvest had not improved the social condition of the Irish people, and the Government would examine into and ask Parliament to deal with the subject of grievances connected with the land. He also animadverted upon the recent violent proceedings in Ireland, and said that the maintenance of order was a duty prior to any other, and that possibly the Government would require additional powers for the preservation of peace. He congratulated the country on the reduction of the British forces in Afghanistan; and said that he seeks the fulfilment of the treaty of Berlin, and the improvement of all the races in Turkey with the smallest amount of change possible. He also dwelt upon the usefulness of the European concert, and concluded by announcing that the Sultan has this day telegraphed the immediate surrender of Dulcigno.—Dr. Hunter has delivered a lecture at Edinburgh, in which he presented a discouraging survey of the condition of the people of India Their struggle for life, he said, was harder owing to the increase of population, which the construction of irrigation works and improved husbandry tend to augment. The only remedy, he believed, lies with the people themselves, which involves changes in their domestic and social life. The condition of Bengal and Ireland was analogous, and Dr. Hunter believes that the peasantry will win the day.

Paris, 10th: The resignation of the French Ministry remains in abeyance.

Constantinople, 10th: The Kurdish position is besieged by Taimur Pasha.—The invasion of the Persian provinces by the Kurds is increasing.

London, 11th: Major Evelyn Baring, in reply to a deputation from Manchester, which waited upon him yesterday, said that the Indian chambers of commerce were urging the prosecution of public works, and the abolition of octroi duties. They also considered the extension of the railway system desirable, but he said there was no probability of any extension being made at present. The further remission of the duties on cotton goods primarily depended upon financial considerations. Major Baring declined to give any decided opinion, but promised to take into consideration the representations laid before him by the deputation.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*, 6th:

For Southampton.—Mrs F W Moore and infant, and Mr J Ormond.

For Brindisi.—Major Jas Cook, Capt R J Waller, 45th Sikhs, son, and European nurse, Mr Haig, Mrs S H Cook, General Primrose, Mrs Primrose, 2 Misses Primrose, Admiral and Mrs Bythesea, Capt Gaselee, Lieut T P Buston, R E., Mr Jas Douglas, Dr W Key, and Major A G Handcock.

For Venice.—Mrs J J Collins, infant and European nurse, Mr F F S Whateley, Capt and Mrs Seton, Mr A R Macdonald, Mr A H Albers, and Mr Wm Law.

For Aden.—Mrs Clements and child, Dy Surgeon Genl Moore, and servant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mongolia*, 9th:

From Southampton.—Major & Mrs Lane & ayah, Mrs Tucker, infant and European female servant, Miss Lawrie, Major Engelden, Miss Proctor, Capt Goldie, Capt R Gordon, Miss Grimshaw, Surg-Major Parsons, Miss A Reid, Col Bolton, Lieut McLaren, Lieut Borcen, Lieut Atherton, Mrs England, Mr and Mrs Brewtry, Col D S Green, C B, Miss Griffin, Serg Tobin, Mrs Haywood, Mrs Benthall, and European female servant, Mr and Mrs Davis, infant and child, Mrs L Dickens, Mr and Mrs Branson infant and European female servt, Messers J Atkins, Nettleship, W Phipps, R Shaw, and Atkinson.

From Brindisi.—Mr and Mrs Thomson, Mr & Mrs Whiteway, Col Innes, Major Hancock, Col Mayne, Mr and Mrs Smallwood, Capt Nevett, Major Farrer, W Wanistone, Mrs Laird, Messers J Delgenries, G Evans, Macleod, Mackillican, J C Innes, T Wyer, A Lawson, Morris, Gowanloch, P White, Karples, J Kinsley, C D Field, Knox Hill, Stanley, and Bommerjee.

From Venice.—Mr and Mrs Macauley infant child and European female servant, Mr and Mrs Logan infant and European female servant, Mrs Orr and infant, Miss Orr and European female servant, Dr and Mrs Bensley, Miss Apcar, Mrs Hopton, Mrs Vincent, Mrs Keegan, Mr and Mrs Hobart, Mr and Mrs Lyall, Miss Lyall, Miss Beatson, Mr and Mrs Broughton and child, Major and Mrs Bullock, Messers E Powell, H Stafford, H Gleuny, W Bennet, Liebrintz, Corisdall, C P Clark, and Scott.

From Suez.—Mon de Prado, and Samideen Effendi.

Domestic Occurrences

MARRIAGES.

JOHNSTON—DAVIDSON—October 18th, at Byculla Church, Bombay, by the Rev. G. C. Reynell, J. L. Johnston, Bombay Civil Service, to Margaret, third daughter of Colonel Davidson, of Edinburgh.

JACOB—CLARKE—November 5th, at Girgaum Mission Church, by the Rev. H. C. Squires, George Jacob, of the Bombay Civil Service, to Emma Christina, eldest daughter of Col. A. Ross Clarke, C. B., R. E.

"BOMBAY GUARDIAN."

Subscriptions received from 6th to 13th November 1880.

W. Euington, 15th December 1880, Re 1; J. G. Tomlinson, 3rd January 1881, Re 1; W. Willard, 1st November 1880, Re 1; J. J. Whittle, 11th January 1881, Re 1; S. M. Smylie, 18th December 1881, Rs. 7-10; John Fido, 14th May 1881, Rs. 6; Rev. Andrew Watson, 15th April 1881, Rs. 9-4; Henry North, 1st November 1880, Re 1.

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